M 2591

Saturday, July 5, 1975

Westtown, N.Y.

Music

MR. NYLAND: Yesterday was Georgie's birthday, so I would like you to drink to his health and to a good year.

George Nishimura: Thank you, Mr. Nyland.

MR. NYLAND: Georgie, can you join? To your future.

I make it special. I think it is very necessary to remember that, every once in a while. Here we are, every Saturday evening, using the hospitality of Lotus and Georgie. And it's very good for us as a -- as a change. I don't know how difficult it is for them, because wherever there are people like this, they always leave a mess. And of course, although we do help cleaning a little bit, still it is something worthwhile to consider: Would you do it if you had your home? It's difficult to know, you know, what you would like to do for other people or what would you like to do for the ideas of Gurdjieff. What actually is your attitude towards it?

It reminds me now of Father's Day. As you remember, I made it a little bit of a personal letter which I send out to several people who have had contact

with us. The result is interesting. It is all right. But that perhaps may be because I made it a personal note. I wanted to indicate that it is not for me being father. It is the interest one has in oneself and using, then, the ideas of Gurdjieff for one's own life and having gratitude for being able to do that. So it is a different kind of a thing. It is not expressed even in terms of money, although that is the only way you can, at such a time, indicate what you're -- what your interest is or what you are willing to do. And it is amazing - from unexpected corners, here comes some money. And the opposite - from unexpected corners there did not come any money. And then some pay too much. I know the condition of different people well enough and I have my ideas of what they really can spare or even what Work is as value to them, and in such a case I return the money. I consider it very carefully. I would like to return also some money where I think it is absurd that they send me just a couple of dollars. Is that the value of Gurdjieff in such a person's life? Or is it that they want to tell me something about it, that they really don't value enough what I am trying to do. Whatever way it is, I don't know. It doesn't matter to me much. Particularly because I talk about what is the value of Work in your life. I don't have to have affirmation from anyone when it comes to the question, what is the value in my life. And to what extent I would express that - I faced that question many, many times with Gurdjieff.

I remember once going to Paris and spending there a couple of weeks. Then I had to go back. And it was the last evening. I may have mentioned it to you before. I had my ticket back, and so I took whatever was in my wallet. I gave it to him. I told him I didn't need it anymore. I had my ticket. It was enough. I could get back to New York and there I could work. And I told him that. It was a considerable sum and he looked at me. He didn't say anything. He just looked at me with his eyes, as it were, trying to penetrate into me,

how honest was I. Was there something that I was holding back or was it when I would come back to New York that I had a bank account I could immediately start writing checks on? And of course it isn't. I was poor. But Work meant for me a tremendous amount and Gurdjieff meant for me a great deal. And I loved him because he was doing something for us, for me of course, also. He was writing at that time and it was necessary to help maintain him. And that's where it went. It didn't matter what he would use it for. That was his affair. Because he needed it. I've seen Gurdjieff many times when he needed money and there was none. And it was sometimes very difficult. I've seen Gurdjieff refuse money, also quite a sum I do remember had to be returned. No, he said, that was not the right kind of money. And it's not that the person who sent it couldn't spare it, quite sufficiently there was in that case. But it was not the right kind of money because it wasn't given in the right way.

This is very important to understand, your attitude towards Work, towards the value of these ideas, particularly when you want to apply them. You can imagine, you see, when Gurdjieff talks about the idea table and the different ideas, part of the crumbs that fall off, and I use them, gobbled up by a few others trying to think that that would make a whole meal, which of course it wouldn't. What do such people do? They just take a little bit and eat, eat, eat without any, I would almost say, credit. They just utilized whatever there was for their own benefit and maybe grandeur and maybe so-called respect and making a name. And Gurdjieff let it go. He took it. He didn't object. He didn't fulminate. He, as far as I know, he never got irritable about it. He would simply say, yes, that is so. And it's marvelous to see a person who can take such things in such an impersonal way. What is right, is right. As long as my conscience tells me it is right, I don't need affirmation, not even from my friends.

And so this whole question becomes really much more important. It isn't Father's Day. I just happen to be here and I happen to think--

Is someone sick?

Answer: Yes.

MR. NYLAND: Yah. Is it too warm?

Answer: Yes.

MR. NYLAND: Can we open up something?

Answer: There's a window.

MR. NYLAND: Sitting towards the back may help. It is warm, I know. Well, as long as not all of you leave. (Laughter)

What is the value when you eat food? What do you extract from it and then what is it used for? And if it is the building up of something that is of more importance in consideration of your existence of your life on Earth, and you start to compare what is your real aim, and you become serious about that. Because it has to be very serious at such times, that you consider the reason why you wish to Work. What will it give you? What actually will be able to change? And if that what is then changing, into what? What is the value for you? Because one remains many times quite self-centered about oneself. You want to extract what you can from the ideas even if there are crumbs. And maybe the crumbs lead you to the table as a whole. And maybe gradually, as you go along, there is a whole panorama of a variety of different aspects of life which are understandable from the standpoint of Work. Because objectivity will surround all subjectivity, so that when you leave any form of subjectivity, you enter into a different realm wherever you go. It is like a sphere. And then this objectivity, it is asked of one to let it penetrate into your subjective life. And you wish then to be open to the possibility of a further understanding in accordance with the rules of objectivity, ultimately maybe the rules of God, of that what happens

in the universe as a whole, or what are the rules of infinity. And there is an attempt made, you might say, of helping to wake you up to that fact. And you live in your sleep, in a subjective state, unconsciously, and you think and you feel and you know that something of that kind perhaps could take place. And that all you have to do is, as it were, to ask by being open to it, so that it can start to penetrate, that you are willing to let it enter and then to see what you can do with it because, of course, when it enters it has one question. It simply asks, what use are you going to put me to for the value of your life? It's an important question. It has nothing to do with money, you know. Money is just incidental.

Money is to keep things going, to keep a little bit of an organization like we have, which is mostly volunteers, as you know, and very little contribution as such. But as far as activities are concerned, of course you work in the sweat of your brow. And you want to help, when your heart is in the right place, because there is a real reason why Gurdjieff happened to exist. And if you once can understand this from an eternal standpoint, from the standpoint of a spiritual existence of human beings becoming more and more understanding about their spiritual legacy. That they then are willing to see what they can do for themselves and, in helping themselves, to help others, and in that way becoming part of a totality of a different kind of objective world, believing that in that sense God can be understood and wishing to claim the fact that one is a child, that one belongs to that family. The family may be as angels attending but the family where there is a meal. Gurdjieff calls that idea table where you are sometimes asked, if you wish, you're free to sit down. You're able to investigate. The door is open. There is no further requirement than just to help to keep the cook going so that the ideas still can be presented in a fresh form and not get stale. That is the whole point, you see. That that what may

be written, like ALL AND EVERYTHING, can reappear in new editions - editions of new applications in daily life - interpreted in such a way that it can be applicable in your life, based on the basic ideas and principles as laid down by Gurdjieff or explained or, in any event, adhered to and indicated in whatever he has written about it, so that it will be made a little easier not to go astray and to stay within the limitations of that kind of a philosophy and an understanding. Because Gurdjieff is not primarily a philosopher. He was a man who wants to give something to other people, and not for his sake.

Reluctantly he became an author. His natural inclinations were searching for truth. And the ability, in many, many ways of retaining - that is, that what he had seen and experienced in his years of devotion, to find out what was what of truth in this world. And using that particular time, having in mind then, after having accumulated a lot of facts and an understanding even, and having partaken in that what was in existence in Middle East, and traveling and having been exposed many times to danger - you know these stories. You know Remarkable Men of which Gurdjieff was one of the most remarkable ones. And then, what did he do? Stay there, somewhere? First in Russia and then vanished, you might say, to the southern part, and then gradually having to leave and going to Constantinople. And perhaps he could have stayed there as a dancing teacher, because that was his territory and he was not influenced any longer by Russia, so he need not have any fear. No, there was an idea.

He wanted to do something, as he said sometimes, for the western culture. To put these ideas, which are more or less esoteric knowledge, in a different kind of an atmosphere, pronounced and attended to by different people of different racial quality. To make it available in a certain way for the philosophical mind of the west. And because of that he traveled. And he went here and there to

try to find what was the best place that he could find for the development of such ideas of his. And as you know and as he writes about, finally settling down in Fontainebleau in France, finding that more suitable than either Germany or England. And then whatever--whatever the reasons were for an accident, who knows?

There are forces much greater than we are and there are laws which we don't understand. And why people experience certain things, as we say sometimes, prematurely - who will tell what actually is the reason and the truth for such events? I know a little bit because my brother died when he was twenty-five. He was run over. He was a wonderful person. And why in God's name should he be removed from our family when we loved him? And it always will remain an enigma. I will not understand that kind of riddle. But I will believe that it was necessary for certain purposes, like all events are necessary for certain purposes. And when they are accidental from the standpoint of the earth, they may belong to a law which we as yet don't know. And perhaps striving to become conscious and conscientious, will ultimately give the solution to many problems which are now riddles for us.

The Riddles of the Universe - Die Welt Rätsel - which you probably know. Ekker, his book which came out. Der Untergang des Abendlandes in Spengler. Read such books. You see, there are philosophers who are thinking about these kinds of questions and really don't offer many solutions to them. And all of a sudden there comes Gurdjieff.

If you actually did study, if you actually took the time to sit down and quietly read and let penetrate and increase your capacity of consciousness by Working so that then you would understand more of what Gurdjieff has been talking about. I say again, it is not a philosophy. It is not something you little bit talk about and have a little bit of a group together to talk a little about

perhaps what Gurdjieff meant, and so forth, and elucidation of the ideas themselves. Work is work. There is no getting away from it. And Gurdjieff never allowed anyone to have any misunderstanding on that particular score. Partkdolg Duty - he had to live, each person, in his life. He had to Work in his life in order to develop a consciousness and a conscience. And no consciousness and conscience will arrive just by having to think about it and to prattle a little bit away and having your own little whatever you call it for yourself without making any particular kind of sacrifice.

I will more and more emphasize the necessity of such reasons for wanting to Work when we talk on Thursdays. Because only that will give you perspective and reason for your wish to Work and encouragement; because the possibilities of further knowledge, insight, real understanding, remains in existence, but only for those who sincerely try to see what is this that is asked of us as ordinary human beings. And finding ourselves in certain states of misunderstanding or such a tremendous amount of the influence of the organ Kundabuffer as the consequences which still exist and in which we believe, because we sometimes think that nothing can be done about it because Mother Nature won't allow it. And something can take place in a man and say all of that is nonsense. I wish to Work because I want to become free. That kind of spirit. In such a case you don't even ask anymore, how much will it cost me? It means I wish to become free regardless of cost.

Of course you don't lose your common sense. It was stupid of me to take a plane without having any dollar or more on me. But of course I was stupid once in a while because I was interested. I was really there to find out what was what. After having lived long enough to know a little bit about different scientific facts and philosophies and things that were of interest, having reached an age - it was sufficient for me to have a little bit of a foundation.

Then the opening of Gurdjieff, the possibility of seeing that the principles for all directions became the same. That different religions had a different meaning in the expression, but that what was the core of that what was religious is the same - that people are the same.

Gurdjieff talks about that - the sameness of man. And a realization, when he writes, particularly maybe in his chapter of the Third Series, where you might say he opens up a little bit about the difficulties that are involved in the pursuance of what he had set out as an aim for himself. Then after the accident, only being able perhaps--mostly being able to write and to write down for the benefit of the western world. Not going back to that what may have brought him there in his early youth and returning to Asia Minor or Alexandropol or wherever he came from. Why do you think Gurdjieff selected to suffer? That he had to suffer in Fontainebleau. That he had to work like hell attending to some restaurant business and selling carpets in order to keep his family going because they came with him and he took the responsibility for that family.

Why do you think I talk about family? I was schooled by Gurdjieff. A family for me is the most important thing for a man when he gets married and has children. Because there is a chance for him to find out first what he should do within that family and what his place is and how he should actually accomplish a very definite conscientious task of having started a family, having children to take care of. And why do we base a school on the continuation of a family? So that the parents can teach children, themselves, of their own, and children of someone else with whom they are working together in this group, trying to understand each other. Understanding why the children have to be taught, why the parents have to sacrifice and do volunteer work, when it is necessary, because there is not always money for everything. And it's very good. I'm tremendously happy that we are not rich, because now we have to work

in accordance with the measure of the cloth we have. And all we have to do is to stay within that kind of a budget. And I don't care if whatever Father's Day would give as money. We stay within. We don't run up debts. We don't owe anything to the bank. That is a family. That is the responsibility for us as a group to understand that. If you wish to cooperate, you first learn what you have to do, within your own realm, to become a man in the ordinary sense of the word. Take care of your obligations in that sense, then maybe you can teach a little.

I say this advisably because, don't think lightly of it. We have many little children now. It has been a very fertile year. And it is right and it does require at times your attention there and not, because of Work, avoiding it. It wouldn't matter at all if you have to stay home babysitting so that your wife can come or your wife stays home so that you can come as a man, as father. It's all right. Stay away from meetings. Catch up if you want to. We have some cassettes. You can still listen to it. You can still have an occasional little meeting with some of the friends or your enemies or something in an atmosphere in which you can exchange about ideas of yourself. But it certainly is possible, wherever you are and whatever you do, that you can use Work in an application of the daily life. And that daily life includes all your obligations.

Don't make a mistake about that. It is very strict. That is what Saint Peter would ask. He wouldn't ask, have you any spiritual existence? He will see it because you come there without a body. But he will ask you, what have you done with your body? What have you done? This is an imaginary conversation. You know I don't believe in it. But it's very useful to bring it back to that kind of reality, as if there's Saint Peter standing at the gate with a key in his hand and the gate is locked and you apply for it: May I go in? And Saint

Peter says: It is not that easy. The fact that you have died doesn't mean that you have a right. We can let you outside the gate. You can stay there for quite some time because time is of no essence in this region. And you can look at the inside of Heaven, if you like, and maybe you would like to be there. But for the time being, it's like paradise and you've lost it. Now don't think for a moment that it's easy to come in, simply for me to turn the key in the lock and open the door for you - you, my majesty. You have to prove first a few things: For instance, where are your weekly reports about your behavior? Where is your time card? Where is your monthly report with conclusions you have reached about yourself? Where is the little book you have written about self-knowledge of yourself, of your real Self? What is it that you think is to your credit? And what is to your debit? And how much is there left of the Karma which you were supposed to eat and every once in a while you didn't, like a little child pushing it away because it was spinach and you didn't like it? Where is it? How much was left? How much was thrown away in the garbage pail? How accurate were you? How neat were you? How careful? How simple? How have you spent your time? What was the reason that time was given, and your energies, and your talents, and whatever else you made yourself in relationship with other people for which you became responsible? How much have you discharged?

You see, Saint Peter lets you go through school. He asks you. It is not a Judgment Day; Saint Peter will not judge. He's only a collector of facts. And he holds you on the threshold. And who knows, I don't know how it is possible without a body to have vibrations or anxiety or, as we sometimes say, being out of breath. Because such little terms don't apply anymore in a spiritual world, not even in an astral world, because that what might exist as a body is of quite different kind of density. But in any event, there is perhaps a day of reckoning and simply for the reason that maybe you cannot get into Heaven. Maybe

you go some other way again. Maybe you return. Have you any guarantee you won't be returned to this Earth? That maybe you didn't do what you should have done? And it's not a threat and it's not an accusation. It's only a consideration for yourself about your own seriousness. What have you done with what was given at the time it was given? How much have you valued it? That's all. That's all the question that is asked every day of yourself. Your conscience starts out with that in the morning. What will I make of this day, my Lord? How can I praise Thee? How can I become what I ought to be? So help me, God.

I say these things because we are religious. It is a matter of life, of living, of our conduct as human beings in this group in Warwick, at the Barn. Not necessarily examples, but inside - attitude, desire of an emotional posture, a wish, a willingness, an attempt, and a hope and, above all, a belief in the possibility of such things to exist. And then to discharge an obligation which one feels, more and more, regarding oneself, because one becomes more and more part of the totality - to use that big word - of the cosmos, of the universe, of God's kingdom.

Idiotic words, you know. They have no more meaning than the sound. There is very little in them as principle because we don't have such experiences, as yet. I say as yet, because there is hope. There is a chance for a development. And that is given to everyone and we have to remind each other, don't be so silly and waste your time and energy. Don't think you can get away with it forever and ever. Don't concentrate on only physical aspects. Concentrate on that what is your inner life, to see if that has a potentiality. And the creation then, by means of eating food as ideas given to you freely, cooked for you by Mr. Gurdjieff, and then appetizingly, quite delicious at times, and sometimes bitter. But eat, eat. Take, take. Make yourself a man if you want to become one. But start out--start out with an idea that at least you can still make a little bit more

of a man than you already are.

Will you ask questions if I open the meeting up now? I had to tell you these things to establish a level because you can ask any question you like, but it has to be on the basis of, I want to know what is there that in my life could be of value for me, and how can I then use ideas of objectivity in a subjective world, realizing the subjectivity well enough because of my bondage. Maybe you have some questions?

Joe Grosch: Mr. Nyland?

MR. NYLAND: Yah.

Joe: Joe Grosch.

MR. NYLAND: Yah.

Joe: When you talk about aim, the aim that is most important for me is, in the process of trying to Work, applying Work in my day. I find that this has such quality, at times, I--a momentary state. And for me, it seems that those times, in a quality that is there, becomes the most obvious end, to keep trying to do that. In other words, I don't know if I should have--

MR. NYLAND: What is your aim now, Joe?

Joe: Well, the aim is just-- I guess I'm mixing it with motivation because--

MR. NYLAND: No, it leads. The motivation will lead immediately to an aim in the execution of whatever that wish is. The wish is the result of your motivation. And a motivation - of course, you have to indicate what is your aim that you want to reach. You have a motivation for that so it is related.

Joe: Well, the aim for me is that when I try to Work and there -- even those times when I try to Work and there are for me clear results, there is such quality in those moments, that is so obvious to me when I'm even-- When I'm not Working and I feel, I think about those times, it seems right to try to get back to that.

MR. NYLAND: Yah, I think it's a good motivation. And then when it changes it again and again into your wish to Work, then you Work. Keep in mind that when you want to Work, that you don't try to define what you want to reach. The aim that you have can be defined as a result of this motivation based on whatever experience you have. That is, you can see very clearly then, having an experience of - as a result of Work on yourself - of a condition which you, you might say, like, which is useful, which you believe is in the right direction. So there is a description of that kind of remembering of a state of consciousness and conscience even if it is to a small extent. But then, you see, the motivation has been taken care of and has been changed into your wish. And the wish now is to Work in accordance with the utilization of that what is given as a method. And the method, in the beginning, requires only facts of existence for the sake of recognizing that life is different from form. That's the real motivation. Because if I once understand that life could exist separate from the form, then I can do away sometimes with the form and retaining life.

So for that reason, I become interested in that what are facts of my existence. And in that process, as you know, an 'I' starts to develop. When it is more grown up, it can tackle different things. It can remain impartial to the form also. It can also remain in existence for a certain length of time. But all that, of course, are certain aims that I want to reach. And it is more than that I want something to help me in the form of an 'I'. And my aim is the building up of that 'I' because I know as soon as there is something worthwhile as objectivity, and I'm in the presence of it, then I will logically be affected by that kind of a presence.

So, you see, the aim is shifting. I first have it as an aim to have a motivation. But when I do have the motivation, the accent is placed on an 'I' to develop the utilization of myself as an object for that kind of observation.

And for quite some time, it is quite sufficient because it teaches me more and more about myself. And since then such impressions received by an 'I', I can call truthful, that what I am or what I now receive as knowledge of myself, becomes reliable.

Keep on having as many experiences as you can, about such realizations. Call them, for the time being, of conscious and conscientiousness, and simply accept them as a gift, as a gift as a result of that what you have wished for. But don't stop, not at that point. Acceptance means, that what was before is finished. Acceptance always means I am through with the past. That again means I don't have to think about it any further, I don't have to feel about it. It has become a fact of accepting that what is. Now I'm free because I can continue with my Work. I'm not disturbed any further by any thoughts or feelings. All I now wish, a continuation of a method in which there is no thought or feeling, in which there is only awareness. And I strive towards that, time and time again, in whatever I'm doing in ordinary life, as I say, mostly for the building up of an 'I'. When that 'I' is sufficiently grown up, then such an 'I' becomes my friend.

Is that clear, Joe?

Joe: Yes.

MR. NYLAND: All right.

Joe: Thank you.

MR. NYLAND: Yah.

Richard Nelson: Mr. Nyland?

MR. NYLAND: Yes.

Richard: It's Richard Nelson.

MR. NYLAND: Yes.

Richard: I feel that I'm at an impasse, but I'm unable to evaluate my stage,

because I also recognize some impatience. My Work attempts are frequent and I believe simple. So I don't know how to make them simpler, but I don't know how to proceed in order to have a clearer objective information about myself. I--

MR. NYLAND: You know, the question of patience always comes up and I don't blame people who want to be in a hurry because they sometimes get so disgusted with the state in which they are and they don't want that any longer. But that is only part of the question.

Now will you turn it? (Side Two)

Now, you know what I'm going to say: I have to take care of the cassette.

This question of patience is very difficult. If you ever have tried, and you may have, to look at the week, as it were, to bring out the day--weekly report about yourself and you start to recognize certain attempts. And you see some of those attempts leading to actually having a state or an experience of an awareness, or the presence of an 'I'. Even if it is very small, you will give it the benefit of the doubt. A little bit of objectivity will go a long way. But now when you add such moments or such little periods together, and you put next to it what else was there in your life as unconsciousness, it's a tremendously small percentage. Even now, knowing about Work, having very definitely impatience about wanting to Work, not always having the ability to Work, but it is already quite different from a person who never heard about Work at all, who is dependent on accidental happenings which do take place, but not knowing about Work à la Gurdjieff or anything that had to do with objectivity as we talk about it. And you have lived your life, not only just a couple of years.

Probably you are at least thirty, thirty-five, maybe more, all years being unconscious. And that those years, in those years, you crystallized out as an

unconscious human being and you established habits. You established ordinary forms of living without any thoughts, sometimes. Habits, yes, cliches in your talk, attitudes towards people, discharging of obligations - all of them unconscious as a sleeping man, even if you don't like that and don't want to admit it. And you can say, every once in a while, when I was a child, I really saw things - yes, I agree, but it is very small compared to the totality of day in, day out, birthday after birthday, until finally you find Gurdjieff and then you Work. And you try to make attempts. How much, percentage-wise, per week, expressed in terms of time, even if you would like to call a moment the value of a second in time, how many, when you add them? Do they reach an hour of that kind of experience? Two hours over a whole week? And then you say, I'm impatient. Yah, it is in the nature of it to be impatient. That's exactly what has to be accepted. You cannot measure these things in an ordinary sense like one wanting to acquire a dexterity and the application and you study for it, and within six or seven years you are a doctor. It isn't that. This is a development which is entirely different from any kind of development on Earth. It is a spiritual development about which we don't know very much and don't even know how to feed it. And you don't even know how to create conditions for it. So all of that is added to the almost impossibility of doing something about yourself. And that's why, of course, it is called Work.

All right. All of that, let's say, is true. It does not change my wish that I honestly want to get through with this unconsciousness as soon as I can, if I'm sincere and really I mean that. And then I want to create conditions which are helpful to me, conditions of my life in which there can be an 'I', I hope for a little while, a little length of time, an intensity of such existence, a real wish in which all three centers are wishing for the existence and creation of an 'I', or a presence with me existing in which I become emotionally immersed.

It is true. In that sense there is a relationship between that what I actually can do and my capacity of doing. That is another aim but it gives me a certain measure.

I am capable of doing certain things and I'm incapable of doing more. I'm only six foot, about average. That's it. No wish on my part can make me grow more. There is a limitation to my feeling. There's a limitation to my mind. I don't know how much there is as limitation. I know I've reached many times the end of the development already. I know that I can cram it full with all kinds of other things which I can call feelings or which I can connect with each other or thoughts and--which turn out to be a little bit more sawdust than worthwhile. But in any event, I know there are limitations to me and I can blame Mother Nature. It's all right. But why be impatient when I know that that is exactly it?

I think that truth has to become first very, very well known because then you will try to find out: What is actually my capacity? What can I do when I become austere? How simple can I be? If I want to watch my words and not use words uselessly, without an aim, I have to find out, what can I do? I can find out how much I can lift as a weight; how much energy I have physically; how much I'm willing to go out of the way for someone in the form of sacrifice; how much I want to adhere to my own selfishness. All such things exist. How much do I want to give up my desire of self-love? What am I willing to do for someone else without getting an immediate result for myself? How much is necessary for the maintenance of myself and the utilization of energy for eating, drinking, sleeping and so forth? I must know that, when I want to become a man, because I'm talking about something that makes me impatient and I don't want to have this impatience interfere with my desire to Work.

When I once know what my capacity is, then I'm satisfied when I live up

to my capacity. That is a daily task, if you like, to find out what you can do and do it. And if you don't do it, you find out you cannot do it. So you cannot have an idea that you ought to or should have. You didn't. This is the first truth you have to find, that you're honest about that what you can do because you are doing it. That is the maximum capacity for you. It has nothing to do with your wish that you would like to do more. The fact remains, you didn't do it, never mind the excuses. But if you can do more tomorrow, you can change your idea about your capacity. And of course there is always the possibility of growth. And maybe that kind of development can also increase your capacity, increase your wish. And you can suffer and that might increase your motivation.

And so there are many conditions which are more conducive outside of yourself and inside of yourself which will enable you to Work. Also, you Work to the best of your ability, but how much is still mixed with ordinary nature? How much unconsciousness is still in the result? What is this impartiality? Is it hundred per cent? Is it deep enough? Is there emotion involved? Is it actually something to which God belongs? If your conscience asks you that, have you considered from that standpoint or just from the standpoint of your own little selfishness as a human being - to which you are entitled to some extent, but how much? How long will it last? How long do you want that? That's where your impatience should be.

I see many things of myself that I allow and they continue to exist, and somehow I don't become impatient about it. That is the stupidity. I become impatient about something I cannot do anything about; and I'm very patient about something that I could do something about and, knowing that it was wrong, that it continues to exist, I let it continue to exist. I keep on being asleep and I don't want to be wakened up, even if someone else tells me, wake up, for

God's sake. Sometimes I'm even so sharp, in such a case, and I say, you go to hell. Don't wake me up. I will wake up by myself, et cetera, et cetera. All such damned conceit.

Be impatient with the different characteristics which you see, which take up energy, and to some extent even to which you're not entitled. Because every once in a while you have ideas about yourself that you ought to be able to do such and such, and it's utter nonsense. And you can find out soon enough if you actually can or not, if you're honest. But one has to find out. One has to live that way. You have to find out what actually you can do. Stay within that framework. Tomorrow, maybe, there is a different framework. And Working on yourself will enable you to see more possibilities of that framework expanding. The expanding universe - that what at the present time is acceptable - and the study of that what actually means a universe in laws and regulations, by a study and even the kind of experience in such a study of such things existing, will expand for a person the universe, passing through concepts of relativity, going over into absoluteness.

And don't worry too much about it. I have enough to do. That I'm impatient, okay, so I am an impatient cuss. But I Work because I want to Work. And if I don't want to Work, I try to find out, what is it? What is really the matter that you are lazy? What is the matter that you fill your time with and must do? Do you pay too much attention to that? Or, how can you get to a real judgment about the expenditure of your time? And if there are loopholes of unconsciousness which could be plugged, wouldn't it be much better that you attend to that instead of considering your impatience?

Work is there in many more ways than one wants to believe. There is energy galore if you know how to obtain it. Start with tensions. Start with restrictions on the part of your muscles in not doing or in not necessarily having to be the

way they are. Start with restrictions you can put on yourself regarding your language. Start with restrictions regarding your feelings about things which don't bother you and need not concern you at all. And where you lose energy, become impatient with yourself as you are now, without blaming. But the impatience means I wished I could wake up. I am asleep. Make your impatience of that kind of dream, so that that stays with you. That is the right kind of being impatient about yourself, that you don't do that what is at hand that you can do. There's no doubt about it. You can do many things of that kind and you can produce energy. And the extra energy will be turned into a wish of some kind. Maybe not necessarily all the time that I wish to Work, but it will help you to lead your life, as it will give you, for your ordinary unconscious existence, a certain measure of knowing that you are using energy in the right way and that there is an excess that you could use for a certain purpose of building up that what you wish to become.

You understand, Richard?

Richard: Yes, Mr. Nyland.

MR. NYLAND: It is not so much being impatient. You ask yourself, do I really Work as much and as often as I could? And if I cannot do it, well, that's the limit. If that is the limit, is there a possibility of increasing that limit by a rearranging or a reconsideration of my motivation? Because whenever I look at myself and I say I ought to be different from what I am, and I really mean it, and I would like to be different and I have not any reason of saying it, because I must accept the way I am is actually that what I am. I am brought back to the ordinary simple statement: This is the foundation of me from which I start Work. And with that I start and I don't pay any attention any further to any kind of other thought.

All right?

Richard: Yes.

MR. NYLAND: Good. Yah? Question.

Keith Kinneberg: Mr. Nyland?

MR. NYLAND: Yah.

Keith: This is Keith Kinneberg. I remember that I wished to Work on myself and then become worried that I've--that the intense feelings which at one time appeared to be driving me towards this direction, are not present.

MR. NYLAND: Wait a minute.

Keith: Yes.

MR. NYLAND: You said you remember that you had the wish to Work?

Keith: Yes.

MR. NYLAND: You start out there.

Keith: Yes.

MR. NYLAND: You don't need any more. All you have to do then is to Work. You're describing results a little bit that you would wish for and I explained that before. If you want to Work, go ahead, Work.

A Work attempt is very simple when it is stated very simply. I find myself, you might say, in an unconscious condition. I find myself flying off the handle. I find myself losing energy unrealistically. I find myself like a little stupid fool or whatever it is of that kind of criticism about myself and I say, I don't want to behave like that because I want to be a man. I know about Work. I say, yes, I could Work. Okay, Work. That's all there is to it. The rest is philosophy. It can be extended and of course we can have many meetings about it in order to strengthen motivations. But the beginning of a motivation, or rather, motivation in the beginning, is a very simple statement: I've heard about Gurdjieff. There is a road to objectivity. I believe it is the right thing for me to follow that and I want to find out where it

leads to. So I Work.

It means I create an 'I'. I see if an 'I' can exist. I create something of a higher nature I can call God, God with me. Maybe I wish Him to take me by the hand. But I want to find out what it is that is me. So I first become interested in that kind of knowledge about myself, exactly the way I am. Now the working hypothesis of unconsciousness has to be changed into the axiomatic value of consciousness. That is the problem, but I don't stop at little bits of things when I say I want to Work. Who would tell me not to? I, myself. But then if I have something that is against it, then I don't wish to Work. It's either one way or the other. But if I say I wish to Work, there's no further objection. I Work.

You understand that, Keith?

Keith: Yes.

MR. NYLAND: Make it much simpler. It becomes much too complicated when you start to think about--that it has to have a whole lot of paraphernalia around. It's not necessary. Pomp and circumstances. All it needs is one note - the note which is struck within you to which you respond as a note of your Magnetic Center being in prison. And the unlocking of the door and the clinking of the key in the lock when it opens the lock - that's the result.

All right?

Keith: Yes.

MR. NYLAND: Yes.

Kathrine Paras: Mr. Nyland?

MR. NYLAND: Yah.

Kathrine: Kathrine from New York. When a situation in ordinary life makes you realize that someone close to your could die or -- and it makes you want to grow up --

MR. NYLAND: Let's say, hurry up.

Kathrine: Yeah.

MR. NYLAND: It may be in the direction of growth. It may also be in the using (of) opportunities which you have now. You know, the fact that such an event can take place, a realization - and you needn't be sentimental about it; you need not say, well, it will happen tomorrow - it's useful sometimes to consider that. In all probability, it won't. But there is a certain time length in which certain things can be accomplished. And then the realization that there is an end to that time length will probably make one a little bit more alert for oneself to see that opportunities which do exist should be utilized. Of course it's a serious thought. It's also not a very easy feeling because together with that, it's not only the question of that, from now on until such a person can die. The question is also what will happen to you after he or she has died. So one starts to mix that up a little bit.

The concentration for yourself is really a simple one. Live moment by moment. Whatever is stimulating my motivation, it may be such a fact, thinking about it, or the impossibility of not being able to do what I would like to do. Or whatever there is to straighten out in the relationship which is not as yet the right kind, or what you wish to accomplish with having it now and perhaps even growing up more so that it can become more permanent. Different motivations regarding that, again it doesn't matter so much. I live moment by moment because I really cannot project the future. I live now, I'm glad I do live. I don't have to live what I have lived and I don't know what I will do the next moment when I live but I will get there. Apparently by keeping on breathing, I will meet the next moment. And I know at this moment I want to be what I am. The next moment, I also want to be what I am then, and the next moment and the moment - all right. In that way, I keep on remaining in charge of that what

is happening to me and I will know at any one time that what I am in reality. And so I don't have to worry about what I have been because that is in the past, it's finished. And I don't have to worry about anticipation because honestly I don't know.

It's very difficult to extrapolate. Interpolation is okay but exploration is based on unknowns. And particularly when I say I want to live moment by moment, at any one moment, I have a chance to choose a very definite direction. And therefore the future can be different for a man who has ideas about consciousness and conscience for himself, that he need not follow the line that is indicated by his earth astrology.

Do you see what I mean?

Kathrine: Yes.

MR. NYLAND: Don't become morose. There are facts which have to be accepted and some such facts are absolute facts. They are axiomatic for this earth: The fact of being conceived and born; the fact of dying; the fact of living on this earth for a certain length of time. Those are axioms. They belong to a universal law which is represented on earth in the form it is as a law for this earth. And I become aware of such a law existing and there is nothing I can do about it. But now, within that framework, I keep on Working because within that, I have a chance to wake up to the fact of such axioms. And then I introduce into that axiomatic world, other forms of axioms which are now tentatively working hypotheses. And it is that change that I am anxious about, that I want to do and I don't think about someone dying, or myself dying. I know it. I admit it. I say yes. And with that I keep on breathing.

All right, Kathrine?

Kathrine: Okay.

MR. NYLAND: Yah.

Kathrine: Thank you.

Richard Mandell: Mr. Nyland?

MR. NYLAND: Yah.

Richard: I was listening to the tape this afternoon of Thursday night's meeting and I heard you speak to Elaine about openness and yielding. I was Working earlier today and I experienced--

MR. NYLAND: Were you at the meeting Thursday?

Richard: No, I wasn't. I was Working earlier, before I listened to the tape, and I realized, after the--I experienced the relationship between 'it' and 'I', that there still is a tremendous fear in me of this yielding or this dissolution.

MR. NYLAND: You can only yield up to the point where you are willing. You cannot yield more when you have fear. I don't think there's any reason to try to get rid of the fear. I think it automatically will disappear when there is more substance in the yielding. I don't want to go into a step in the dark, not knowing where I will land. I would like to prepare as much as I can, whatever I think of what might be possible in the dark. And in that way I become bound to a new idea which of course means that I don't know where the idea will lead to. But I'm willing to be bound by it and to take on what is needed in accordance to such idea and the result in the form of Work. But you see, I'm not interested in trying to describe what prevents me at the present time. I'm interested in doing what I can do now where there is no fear. And so I apply it in the simplest forms of my life and I say, yes, don't let me forget. I want to Work. And now I don't have to worry about it because nothing dire will happen to me so there is no fear.

The yielding is a process that has to be prepared for. The questions are asked many times of oneself: Are you ready to yield? And the answer for a long time is, no, not yet. I am too much bound, I have too many things to do. I

believe in that what I have to do, still I have to do. The fact that I am still living on earth means that there is a reason for me existing. And I first want to find out what I must do before I die or before I yield, in that sense, you see? That is, that I become that kind of devoted to something that's of a different kind of nature because we talk about esoteric knowledge that doesn't really belong to this earth. And if I want to become devoted to that, I have to give up certain things of ordinary life. And I don't want to give up my -- my certainty of living. If I do, I would flounder. You remember, in the chapter of Heptaparaparshinokh, the floundering of Beelzebub in the experimenting of Gornahoor Harharkh? That was also premature yielding, you see.

All right?

Richard: Thank you.

MR. NYLAND: Don't put yourself in that as yet. When it comes, there is time enough. All right?

Richard: Thank you.

MR. NYLAND: Yah?

You know, you must utilize the time, even if we won't die tomorrow. You must consider. I've talked about such little attempts, or perhaps even exercises, tests for yourself: What will I do today if I would die tomorrow? I don't have the certainty at all so I cannot really live in accordance with it. Or if I die now, what have I missed that I would have liked to do? It's a consideration and it is always based on the 'as if'. And the 'as if' is not a reality so I cannot expect an absolute answer. At the same time, one has to foresee a little what might happen, and where will you be a year from now? You do that on your birthday. And you have set out, when you have a birthday, with an intention of making a year. Well, you start with an intention of making a day.

What will your day bring? How will you hope to get up tomorrow morning?

What will it be that Sunday, workday at the Barn? Again, visualize, what will you do? And hope that you will be all right, physically, that you will sleep well, that you really can be restful, that there are not unnecessary thoughts, and that your mind as well as your feeling settles down within the first hour and that then the process of recuperating physically and physiologically will take place, deepening more and more to get rid of the tired elements in the three centers. And then waking up tomorrow morning with a fresh idea of knowing the day is new and you don't have to worry about today. That is finished. It brought you where you are tomorrow morning but then you are tomorrow morning at a certain place. And you have it in your own mind, in your own hand, in your own wish to make whatever you can within the limitations of yourself and to create conditions which are useful, helpful, conducive for your wish to grow up. You have a piece of paper in your pocket. You look at it: I wish to grow up. And then you write underneath it: This statement was made by me at 6:30 this morning. And maybe you will remember it. And you see someone and you say, Good morning, how are you growing up? As if it is anything of your business.

Be serious about your life and your ideas, your interest. There is time. Usually there is enough time, but you must not waste your time. And you must not become prematurely too serious. We talked about that. Give everything its proper place. Pay mammon whatever is required. Pay God whatever is required. You are the treasurer who pays out and settles your debts, and receives the accounts receivable. And you sometimes will write dunning letters to those who owe you, psychologically. And you pay whatever there is of the little capital you have. And see what constantly, in such attempts, you can reinvest, thus to accumulate more than the money you have as capital and the creation of an interest in your life.

And every day is as good as any other day for these purposes. You don't have to have a astrological chart for that. It doesn't apply. The way we work it out applies only to the geocentric chart. If you want to find out for real, make your(s) heliocentric - well, that's difficult to figure out. It's far better to become pragmatic, to see what there is in the morning, how healthy you are, what you want to eat and why, and what you're going to do during the day in the division of your energy for purposes which are worthwhile, and particularly for yourself to see how impatient you are and turn that impatience into the actuality of wishing to Work. Give yourself, at the end of the day, a card with gradations, percentages of time Worked, as if it is a time card. How did you spend your energy? For what? Building a house or for building your soul?

If you can, you know, such things may seem a little theoretical and sometimes it might appear a little stupid. I don't think they are. There have been periods in my life, I kept track of my time, my energy at the end of each day, like sometimes in a diary, to sit for ten minutes, let the day go by in review, we say sometimes, film, let it unroll, but there go I. When I got up, I see it, I remember. Maybe big black spots, yah? That can happen. At the same time, I become acquainted with the expenditures of energy. How much for this, for that, for something else? For my glory, for God's glory, for the benefit of mankind, for that what is of use, not only to myself but for someone else, maybe. And the time spent, how much did it cost? Too much? Then tomorrow, I won't spend it, not as much anymore. The balance of your expenditures, the balance between accounts payable and accounts receivable. Then you become a manager of your own life and you divide your day in accordance with the requirements of the universe.

Whatever there is that you want to do and have to do, always confirm

whatever there is to be done with that what is your consultant within. If that is your 'I', if it can be there, if that is your 'I' with your Magnetic Center, if both can be there, then it is a very good judgment that you will receive. But don't be impatient when they are not there and you would wish them to be there. You must make them, very simply make them. Make a prayer. Send it to God and request an answer, when you register such a letter in your heart.

Drink to Gurdjieff and to the idea table.

I'll play a little.

END TAPE

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